

THE MISSIONARY HELPER

PUBLISHED MONTHLY BY THE

FREE BAPTIST
WOMAN'S MISSIONARY SOCIETY

BOSTON

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Send communications relating to the editorial department to

MRS. EMELINE S. BURLINGAME, Editor, Pawtucket, R. I.

Send subscriptions and all matters pertaining to business to

MRS. ELLA H. ANDREWS, Publishing Agent,

453 Washington St., Providence, R.I.

Publication Office, 457 Shawmut Avenue, Boston, Mass.

EDITORIAL CONTRIBUTORS.

MISS L. A. DEMERITTE,

MRS. F. S. MOSHER,

MRS. F. L. HAYES,

MRS. E. W. PORTER,

MISS ELLA EVANS,

MRS. M. M. BISBEE TALLMAN.

MRS. A. W. ANTHONY,

MRS. N. W. WHITCOMB,

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MISS ELLA EVANS.

TREASURER OF WOMAN'S MISSIONARY SOCIETY,

MISS L. A. DEMERITTE, Dover, N. H.

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MRS. IDA E. G. MEADER, 14 White St., Pawtucket, R. I.

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* Now in this country.

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NO. 1.

How goes the battle? Fulton, the intrepid, is fighting Catholicism in Montreal. . . . With large faith in the ultimate victory of the temperance cause, the Woman's Christian Temperance Union has begun the erection of a temperance temple in Chicago which is to cost \$1,100,000. . . . "How many Armenians have you in your city?" asked a clergyman of an active Christian worker. "Not any, that I know of," was her reply. "There are at least two hundred," said he. And she went her way pondering how Christians in this country are to use all the opportunities for foreign mission work which God is placing right in our way. . . . In New York there is a large Arab population, mostly peddlers, not vicious, sent here perhaps to be converted and returned as missionaries. Is somebody ready for the blessed mission? . . . It has been suggested that in connection with the World's Fair a Peace Congress be called, to which delegates representing every government shall be sent, the object being to form a Commission on Arbitration, by which all international questions shall be finally decided. . . . Do you know that more than *six hundred millions* of heathen have not heard the Gospel message? And yet there are Christians all about us who listen to the command, "Go ye into all the world and preach the Gospel to every creature," without its making any impression on brain, conscience, or pocket.

TO ALL OUR READERS A HAPPY NEW YEAR.

“NEW mercies, new blessings, new light on thy way,
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New songs in the morning, new songs in the night;
New joy in thy heart, new altars to raise,
New fruit for thy Master, new garments of praise;
New gifts from His treasures, new smiles from His face,
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love,
New gleams of the glory that awaits thee above;
New light of His countenance — radiant and clear —
All this be the joy of thy HAPPY NEW YEAR.”

HOW TO HAVE A “HAPPY NEW YEAR.”

THAT person must be very low down in the vale of despondency who does not feel new life tingling in his veins at the thought of beginning a new year.

In this world of sin and suffering, of mistakes and failures, it does seem good once, in a while to feel that an era of life is completed, left behind, just given to our Saviour to be cared for in results, while we start out afresh for another stage of the journey.

Some of us remember how when we were children, learning to knit, our mothers would encourage us so patiently when we went to them with dropped stitches, or mistakes in shaping, or utterly discouraged because the work seemed all in a tangle. And sometimes what a comfort it would be when mother would say, “Here, dear, take this new piece. I will take yours and straighten it out for you. You will do better as you grow older and keep trying.”

Just so our Heavenly Father seems to say to us: “Here, child, take this new year and use it for me. You are wiser for the experiences past. I will take care of the unfinished work left

from the old year." It is true he gives to most of us the same old work, but it has new features.

This is just the case with the Woman's Missionary Society. The work is old and yet new. Our motto is still, "All the world for Jesus"; but as in war the time comes for better organization of troops and the introduction of new tactics, so in our great struggle with evil we have come to the same place.

We are glad that at the Anniversaries the great bugbear of the "Union" question seemed to suddenly vanish, and it is now fairly out of our way. In one of the addresses given there, the speaker called attention to the fact that as soon as the Conference Board, in conjunction with the different societies, decides upon the new method to be adopted in conducting our benevolent work, all those societies will relinquish their charters, and we shall all take hold together in carrying on the work by the new plan. "Why, sure enough. That is so," said one clergyman to another. "That disposes entirely of the 'Union' question in the form in which it has been before our people."

The same speaker advocated the idea that such a consummation will not in the least interfere with the needs of societies in the churches for the development of women as missionary and Christian workers. As women become better developed, so much proportional force will be added to our denominational power. This idea also seemed to meet with hearty approval.

Now, then, let us move forward as wisely as possible for the purpose of bringing into church life the greatest possible efficiency, and to the salvation of the race the strongest possible applied power.

The first element of success is *faith in God*. To believe unquestioningly that God has a work for us, and will give us all needed means for the accomplishment of that work, is inspiration enough for any life.

The next element is a *good financial basis*. We fully admit

that the silver and gold are the Lord's, and that we are to look to him for the money as well as for the strength with which to work. But God works through means. All through the universe we see plan.

We believe that God wants us to work according to plans, because that method will develop us better. The Woman's Board has laid its financial plan for the coming year carefully, prayerfully. It has made its appropriations trusting in God and his Auxiliaries to meet them. God will not fail us. He wants this world to become his kingdom as soon as possible. The only question is about the Auxiliaries. Will they be equal to their duty?

The list of these appropriations was given in the last number of this magazine. We hope they have been carefully considered at every Auxiliary meeting. But what was done towards raising the money? Now is the time to go right to work at the beginning of the year to see that our foundations are laid. Our corner-stone is faith in God. Now plan to get the others in place. It will be much easier to do if we try at once. Nothing is more uncomfortable than to allow a year to nearly pass and then realize that a sum of money ought to be paid without having the least idea where it is to come from. The workers lose the advantage of the discipline that comes from doing a thing well.

An Auxiliary in each church studying to do the best possible work for God and humanity should be our aim this year.

“SOMEWHERE in the distant ages,
Glad surprises, one by one,
Wait thy songs of adoration,
For the wonders God has done;
For the sheaves in heavenly garner,
Sprung from seed sown here in tears.
Oh! how blessed *then* the memory
Of earth's toiling, waiting years.”

A CIVILIZED HEATHEN'S CONVERSION.

BY ALICE SARGENT.

'T WAS a quiet autumn evening,
I was sitting all alone ;
Scarce a leaf moved on the tree-tops,
Where the moonbeams softly shone.
On the table books and papers
Offered me a pleasant treat ;
On the hearth the coals glowed brightly ;
Puss lay purring at my feet.
Tired of work, I took a paper
Which a friend had left behind,
When she called on me that morning, —
She was of the "mission kind."
As I idly scanned the paper
These words caught my listless eye :
"Wanted : Help for India's millions
Who in heathen darkness lie.
Christians ! Rouse you from your dreaming,
Freely you God's grace receive ;
Of the riches He bestoweth
Will you not as freely give ?"
Now this kind of talk annoyed me,
And I quickly threw aside
This unwelcome sheet, and turning,
Other occupation tried.
'T was a question whose solution
My poor brain could never find,
Why the blindness of the heathen
Should distress my neighbor's mind.
If they never hear of Jesus,
Then they never can refuse
To obey His gentle teachings,
Nor His tender love abuse.
Surely God will not condemn them
For their ignorance, and so
They are better off, I'm certain,

THE MISSIONARY HELPER.

Than the way of Life to know.
Wherefore should we then disturb them?
It is folly to be wise
When our ignorance may bring us
To the bliss of Paradise.
Half I wish I were a heathen,
Then I should not fear to sin ;
And no matter what my record,
Mercy still would let me in.
Thus I mused ; the while my knitting
Idly lay upon my knee,
When a hand fell on my shoulder,
And a voice said, " Follow me."
Looking up, I saw a stranger,
Clad in raiment strangely fair,
Standing where the moon's soft radiance
Made a halo round his hair.
There was something in his manner
That compelled me to obey,
And I rose without a question,
Followed where he led the way ;
Out into the quiet evening,
Passing through the silent town,
With its gilded spires and steeples
On the people looking down ;
Over hill, and lake, and river,
' Cross the ocean rolling wide,
Till, upon a white cloud islet,
I sat down beside my guide.
" Look ! " he said, and pointed backward
O'er the path that we had come,
And then forward, where the mountains
Bend above the heathen's home.
On this side were schools and churches,
Mills and manufactories,
Every sign of wealth and comfort,
Busy thrift, and enterprise.
On that side were idol temples,
But no schoolhouse stood beside,

And I saw no wheels of business
Turned by Ganges' rolling tide.

* * * * *

Morning came, and happy children,
Eager, heard the schoolbells' chime,
Glad to drink at knowledge's fountain,
Science's rugged mount to climb.
Groups of fair-faced, dainty maidens
Walked the streets, as free from care
As the happy birds above them,
Singing in the fragrant air.
Over there I heard no schoolbells
Call the children from their play;
'Neath the palm-tree's shade so pleasant,
Saw no maidens blithe and gay—
But within dark-walled zenanas
There were many faces sad,
Who were younger far by birthdays
Than that group of maidens glad.
No long happy years of girlhood
E'er had cheered their saddened lives;
Far from home and far from mother,
From their childhood they'd been wives.
Then I saw an aged woman
Dying, in a hut alone;
None to give a cup of water,
None to hear her bitter moan.
Those who passed her drew their garments
Closer, as they came that way,
Lest they gain their god's displeasure
By some contact with that clay.
None to pity, none to aid her,
None to whisper words of hope;
Ah, what comfort for the dying,
Who in heathen blindness grope?
Sick at heart I turned to this land,
Here I saw a dying saint;
Weeping friends around her standing
Bent to catch her whispers faint.

"Jesus holds me, I can trust Him,
 Jesus calls me. All is well;
 Precious children, loving husband,
 Till we meet in heaven, farewell."

* * * * *

All my caviling at missions
 Fled forever from my heart,
 And repentant, I turned sadly
 To my guide, who stood apart.
 And I gazed, o'erwhelmed with wonder,
 At the form of my strange Guide;
 In His hands and feet were nail prints,
 Blood was flowing from His side.
 But His tones were wondrous gentle,
 And His look was passing mild;
 "Inasmuch as ye have done it
 Not to these, the least, my child,
 To your Lord you have not done it;
 Will you still His love abuse?
 To those precious souls benighted
 Still the light of Life refuse?
 Oh, help now to send the message
 To each waiting, weary heart.
 In thy Master's labor sharing,
 In His joy thou'lt have a part."
 As He spoke the vision faded;
 On my hearth the coals were dead,
 Dim the lamp burned on the table,
 And the moon was high o'erhead.
 But my heart was beating warmly
 And my eyes with tears were wet,
 As I knelt and thanked the Father
 There was time to labor yet.

It is said that a Japanese daily has advised the young people to become *nominal* Christians, of course from worldly policy. Counterfeit money and counterfeit religion both testify to the value of the genuine article.—*Helping Hand*.

WOMAN'S INDEBTEDNESS TO CHRIST.

BY ELLA EVANS.

THE amount of woman's indebtedness to Christ depends upon the measure of value received. We may say it is measureless, and true indeed it is: but by finite standards we may approximate its worth.

What Christ has done for woman is told in stating what he has done for humanity. He has made it possible for a soul lost in sin to become the soul saved by grace. Wonderful indeed is the work whereby the human may be reconciled to the Divine! And how manifold are the results of this work! Not only is the soul set at peace with God, but life is flooded with the manifestations of his love. It is hardly possible for us who have always dwelt in the midst of Christian influences to conceive what life is without the one vital element that has made modern civilization what it is. Of salvation and all this overflow of Divine goodness, woman is an equal recipient; and in view of it she owes to Christ the common debt of humanity—grateful, loving obedience to God.

But Christ has not only redeemed woman from sin; he has restored her to equality with man. Thus was she created, for God said of Adam, "I will make an helpmeet for him." God did not say, "I will make woman to be a servant unto him." The birth of Christ marks a turning-point in woman's history. The event of the Son of God being made the Son of woman was an expression of God's idea of woman's distinctive worth and power. Before that event, she had been even as now, in the Orient, the subject of man's caprice, lust, and tyranny. Even the Hebrews, though early taught to reverence woman, were disposed to regard her as man's servant, rather than as his equal. Indeed, a faithful Jew daily thanked God that he was not born a Gentile, a slave, or a *woman*. But when in the fullness of time the Christ-child lay cradled in the arms of Mary, and the baby lips uttered in her glad ears the sweet

word mother, then was restored to her the equality of Paradise.

From that time onward in the spiritual life there has been neither male nor female, for all have been one in Christ Jesus. And in proportion as the Christian has supplanted pagan religion, woman has been advanced in social position, until to-day she is at liberty to assert herself on all matters, both religious and social. Contrast our American homes with the harems and zenanas of the East. There she is a slave, here she is acknowledged superior in all affairs of home life. Consider the social customs that there hide women from public gaze, and the state of society that allows us as a body of Christian women to be independently organized for planning and prosecuting a department of church work! And this all is the direct result of Christ's life for us. Does not a well of thanksgiving spring up within us as we contemplate our deliverance? Who of us but can recount special deliverance from bonds of cruel custom, wherein as woman we were held captive, and from which nothing but the purifying, all-prevailing power of Christ could have led us forth.

Every relation of woman's existence bears the impress of Christ's life and influence. What, then, is woman's indebtedness to Christ? In view of an added and especial salvation from tyranny and wrong, she owes an especial service. And what shall it be?

Let it be glad, free offerings of our time, strength, and talent, for the further uplifting and culture of woman. Let us constantly bear in mind that millions of women have not yet the light of salvation; and that many who have this light—ay, many who claim to walk as guided by its rays—seem blind to the duty of woman's special service for special blessing. How many women accept the social position to which Christ has lifted them simply as a means of gratifying personal pride, or as an avenue to personal aggrandizement! A little while ago a Sabbath-school teacher was urging upon her class of young ladies the Christian duty of tithing. One replied that

she could not tithe, for she had no more money than she needed. "But," urged the teacher, "could you not easily save a tithe by making your dress more simple?"

"No," was the reply; "when I see others have nice dresses I want them too." Such a sentiment belongs to a child rather than to a young woman. Yet we find it repeated over and over in a variety of ways, and among those who count themselves Christians.

As women we have too low an ideal of life; too little conception of the *principles* of Christian living.

Since Christ has made it possible for us to live so far above a low plane of mere physical life, is it not incumbent upon us from simple gratitude to accept the conditions? But you ask, What shall we do? First of all, set *yourself apart* for Christian service. To do this you need not go to China or India; but just in your own quiet sphere of life let every act be done for His sake.

Every department of our living may and should be so ordered as to reflect Christ.

Let us make our homes Christlike; let every social circle wherein we mingle feel the power of Christ emanating from our living. Having thus commenced the work over against our own door, let it be extended, until all women within our influence have found some special service. Let us not be content with a condition of redemption simply, but rather let us accept the broadest, highest plane of living offered us by the great Redeemer. And as women grateful for God-given opportunities, let us labor to raise other women to the same level. Making thus our every action Christlike, and giving ourselves as grateful offerings for his boundless love, we shall be able to stand before the Father and quote the words of our Christ: "I have finished the work thou gavest me to do."

"He is the best Christian, not who talks most with God, but who walks most with God."

HER SPHERE.

BY HOPESTILL FARNHAM.

ONE was born for active service,
And she met her Lord's decree
With the burden of His message
Laid upon her mightily.
How her words were fire that kindled
Hope and healing, all her days!
But the people often murmured,
"Oh, she only works for praise."

One was fashioned for another,
But a mission just as wide,
For her heart was full of loving,
And her life was glorified.
She and very humble service,
All her days, went hand in hand;
But the people called her "idle,"
For they could not understand.

Both were needed. Through these natures
God could work His perfect will.
Who would judge their daily service,
Though it be astir or still?
We may sometimes crush a flower,
Or forget the morning star;
He who made them still remembers
What their special missions are.

GLIMPSSES AT HOME AND ABROAD.

The February Auxiliary meeting can wisely be spent in getting some peeps at present conditions of missionary work.

JAPAN.—The *Hochi Shimbun*, a leading Japanese newspaper, discussing the progress of Christianity in Japan, says it is slow but sure. There is nothing striking about the number of converts added each year to the roll of Japanese Christians, or about the increase of propagandists' ministrations. But, on

the other hand, the foreign faith advances surely and steadily, planting its feet firmly as it goes, and never retrograding for an instant. Those who estimate its development by the results attained in a week or a day can form no true idea. They must watch it for half a year or more, and they will then discover that what it lacks in extent it gains in stability. Opportunities to test the influence it has exercised upon the public mind are, of course, few and far between. Its diligence in the cause of female education and its untiring efforts to improve the *status* of Japanese women are easily discernible evidences of the progress it is making. "In short," the *Hochi Shimbun* concludes, "that Christianity will ultimately attain to power by gradual and steady accumulation of merits is a fact of which we are convinced by long observation. If it progresses at its present rate its future is assured." The writer then proceeds to call upon Buddhists to bestir themselves in the cause of their faith."—*Christian Statesman*.

The most important meeting of the year 1890 for missionary interests was the General Missionary Conference held at Shanghai. At this meeting a more comprehensive view of missionary work as a whole was obtained. A comparison of views between one-third of the missionaries in China secured a more thorough understanding, and more sympathy in work was the result. The *Missionary Review* says: "Notwithstanding the large number of representatives of different nationalities, various denominations, and diverse preferences as to methods of work, a remarkable spirit of unanimity and brotherly love pervaded the Conference. In order to maintain and perpetuate the benefits of the gathering, it was resolved:

"1. That members of the Conference and all other missionaries in China set apart a portion of every Saturday evening as a time of special prayer for each other's success in bringing souls to Christ, and that they may be united still more closely in the unity of the Spirit and the bonds of love.

"2. That a committee of correspondence, consisting of

seven members residing in Shanghai, be elected by the Conference, whose duty it shall be to communicate with the missionaries on all subjects of common interest, to collect and publish missionary information and statistics, and to seek the views of the missionaries in all parts of the common field on any subject where they may think united action desirable.

"3. That the missionaries in the various missionary centers, who have not yet done so, unite in local conferences or associations, and that each of these bodies select one of their number to correspond with the Shanghai Committee and to act in conjunction with them in carrying out the work above assigned them."

The greatest obstacle to Christianizing China is the opium trade. One well says: "Seven missionaries and 1,400 cases of opium bound in one ship for China! Two hundred cases of opium to counterbalance each worker for God! It was manufactured at Patna, shipped at Bombay, and landed at Shanghai."

In our own country, the *Conference of Christian Workers* held in November in Hartford brought together representatives of a large number of mission interests among all classes of non-church goers. Such work is in the right direction, and if the agencies can be multiplied our land will soon become the great missionary training school for the world. Missions among the lowly in Chicago, New York, Boston, Atlanta, Toledo, Toronto, and in many other places, Christian clubs for street waifs, work among foreigners of different nationalities, and efforts for uplifting fallen womanhood were all reported with thrilling effect. Street preaching in London was described as an effective means of leading those who had heard the singing and brief sermon to follow the speaker to church. The Gospel wagon used so effectively in Washington was utilized for street meetings throughout the Convention.

In no country has missionary work developed during the year as in Africa. Different missionary bodies have put new energy into their efforts for this neglected country, and Living-

stone's prayer, "Africa for Jesus," bids fair to have a more speedy answer than has come in some heathen lands. The missions in Basuto land, lying between Cape Colony and Natal, under the auspices of the Paris Missionary Society and the Balolo Mission to the Upper Congo are very interesting in efforts and results. The liquor traffic is the greatest obstacle here, and Christian people may well ponder the scene when Mohammedans hold a meeting to protest against the traffic in intoxicating liquors, threatening to sell liquor sellers into slavery. Our country's complicity in this crime is so great that we ought to constantly sound the alarm until wrong-doers are obliged to yield to Christian sentiment.

Of woman's work, Dr. Ellenwood says in the *Missionary Review*: "On the foreign field the supplement of this home interest is found in hundreds and even thousands of women, married or unmarried, who in school or zenana work, in the hospital and the dispensary, are exerting a quiet but potent influence which no computation can measure. It comes not 'with observation.' The change wrought in the surrounding community is one thing accomplished. It gradually refutes and destroys the Oriental theories of woman's sphere. The conscious dignity of woman appearing in utmost freedom in the home, in the school, or worshiping in the mixed assembly, breaks down old prejudice, and rebukes the blind conceit of men who, in enslaving woman, have blighted their own happiness and destroyed the welfare of their families."

HE WOULD NOT DO IT.

When Ko-chet-thing, a Karen convert, visited America, he was urged on a certain occasion to address a congregation in respect to their duty to send out and support more missionaries. After a moment of downcast thoughtfulness, he asked, with evident emotion, "Has not Jesus Christ told them to do it?" "Oh, yes," was the reply; "but we wish you to remind them of their duty." "Oh, no!" said the Karen, "if they will not obey Jesus Christ, they will not obey me."—*Med. Miss. Record.*

HELPS FOR MONTHLY MEETINGS.

[See "Glimpses at Home and Abroad."]

WHAT can you say of the progress of Christianity in Japan?

What of improvement in condition of females?

What important missionary meeting held in 1890?

With what results?

What prayer of our Saviour does this help fulfil? John 17 :

21.

What obstacle to the progress of Christianity in China?

What Christian nation is responsible for this?

What notable meeting in our own country?

Describe its character.

What country has been marked by the amount of new missionary work undertaken?

What interesting English and French missions?

What is a great obstacle to the work there?

What Christian countries responsible?

What meeting has been held by Mohammedans?

What ought we to do personally to help matters?

What appreciation of woman's work is given?

Before the wars in Chili the street cars in Valparaiso were manned with conductors of the male sex; but they were drafted and thinned out so that it became necessary to employ women. These made themselves so popular that they have held their places and the fashion has spread. The stranger who travels in the Chilian cities at first imagines that there is no conductor on board; but he soon perceives his mistake, as a tidy young woman trips down the way collecting fares.—*Sel.*

PRACTICAL CHRISTIAN LIVING.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

WHEN Christians have sounded the depth of meaning in this verse and applied the truth contained therein to their lives, the millennium will have come.

The old school line of thought that placed God away off on a throne arbitrarily demanding that all creatures should pursue such a course as to give him glory has become so modified that the best Christian thought of the present day recognizes that in glorifying God the very best good of the creature is secured.

There could not be a more unselfish demand of our Creator than that his children glorify him in body, mind, and soul. Just look at it. Here is a woman who has lived physically to the glory of God, whether in eating, drinking, or in whatsoever she has done as a physical being. How much more she enjoys life than one who has ignored the results of yielding to appetite or foolish custom! Dr. Dio Lewis told of a man whom he saw one morning leaping along like a boy. Coming up with him, he asked him what was the matter. "Oh, I feel so good," was his reply. It was just the exuberance of good health. The best health possible for each individual can be secured in no way so well as by an earnest desire to so use the body as to carry out God's thought in giving us just the physical organism that we have.

It will be the object of this department to help our readers in learning and applying the best principles of physical living, and through them the highest spiritual good of the race. Spiritual ills are closely linked to physical. It is hard to separate the two.

Let us begin with the new year to make the verse at the

head of this article more real in its application to our lives. As we plan for food, or clothing, or household comfort, wherever we go, whatever we do, let us ask, "Is this in accordance with God's thought for me?" How such a course would repress the impatient word! How it would help to bring harmony into home life! How rapidly God's kingdom would come if all Christians would live this year so as to exemplify the deep truth enwrapped in this Bible injunction!

THE BABY.

ANOTHER little wave
Upon the sea of life;
Another soul to save
Amid its toil and strife.

Two more little feet
To walk the dusty road;
To choose where two paths meet,
The narrow or the broad.

Two more little hands,
To work for good or ill;
Two more little eyes,
Another little will.

Another heart to love,
Receiving love again;
And so the baby came,—
A thing of joy and pain.

— *Selected.*

What makes life dreary is want of motive.—*George Eliot.*

"NEVER a day is given, but it tones the after years,
And it carries up to heaven its sunshine or its tears."

LIVES OF WORKING WOMEN.

HOW few realize, as they meet in the streets or cars girls going and coming from factory or shop, that they are passing heroines—young women who are bravely taking up the burden of self-support, and who with patient courage are meeting trials, hardships, and temptations, such as can never come to those more favored. Within the last fifty years the working-woman has become a power in the community. The cities could not do without her. Go into any great store and see the fruit of her labor. Every counter shows the work of some group of girls or women: brocades, silks, laces, embroideries, muslins, woolens, notions, fancy articles—all represent the toil of women's fingers. Very few think of the workers and of the lives they lead.

A most valuable report has recently been issued by the Department of Labor at Washington, which gives personal statistics of 17,427 wage-earning girls engaged in 343 distinct industries out of many now open to women, and comprising the result of study in twenty-two different cities. The tables bring out very telling facts. The average age for beginning work appears to be 15 years and 4 months; but 129 out of the number commenced under 9 years of age; and the largest proportion, 3,503, began to support themselves at 14. For years they continue the weary round of labor, rising at five or six and shortly after going to the factory or shop, where they remain, with but little recess, for ten or more hours. Often their work does not end when they leave the place of their day's labor; for out of the whole number questioned by the agent of the Department, 9,813 not only work at the regular occupations, but also assist in the housework at home. More than half give their earnings to the head of the family, while very many have to care entirely for several others besides themselves. The average wages of the 17,427 was found to be \$5.24, and yet with this small amount 6,654 do none of their

own sewing, and invariably the girls present a respectable appearance.—*Harper's.*

READ AND PONDER.

“’Tis true, but pity ’tis, ’tis true.”

MANY persons called Christians — good sort of people, too — are indifferent to the cruelty surrounding them on every side. Of some forms of it they are utterly ignorant, and I say deliberately that this ignorance is wilful and culpable. They have no more right to shut their eyes to these things than they have to the fact that the existence of the saloons makes drunkards. Who, if he will, can fail to see that the youth who finds “fun” in the fright or torture of helpless dumb animals, is often qualifying for a prison cell, and possibly for the gallows? He is preparing to swell the number in the dangerous classes, that is all; but as a matter of policy merely, it would answer better to know something about his cruelties, and try to lead him to better things before his nature is quite hardened. I repeat, that no Christian is even attempting to fulfil his duty who is giving no heed to these matters. The knowledge may be painful, but the pain bears no proportion to the sin of not knowing. If the knowledge be hard to bear, what must it be to bear the evil itself? It has become almost a virtue, a becoming delicacy in the eyes of some, to refuse to hear anything painful, or to disbelieve it if heard. There are delicate and refined women who will not endure to believe that birds of beautiful plumage are skinned alive (in order that the plumes may best retain their beauty), and their helpless little ones left to die by hundreds in the slow torture of starvation; nor will they believe that the lovely sea-birds are shot down, and, before they have expired, have their wings torn off by the heartless hunters, and their quivering bodies thrown into the sea, their little ones, too, being left to die in the same slow agony. These women exclaim, “It is too bad to be true!” and go on wearing the birds.—*Ex.*

WORDS FROM HOME WORKERS.

INDIANA.

REPORT of the Wolf Lake Auxiliary, organized June 28, 1890 : Number of members, 13 ; number of meetings held, 5 ; number of HELPERS taken, 7 ; amount of money received since organization, \$40. We paid our State Mission agent \$28 for the year ending September, 1890.

We held our first public meeting August 6. Quite a lengthy and interesting program was carried out. The collection was voted to Foreign Missions. Benediction by Rev. Watkins.

KANSAS.

Cloud and Republic County.—The Woman's Mission Society held its last session of the year with the Summit church, August 23, 1890, with large attendance and good interest. The meeting was called to order by the president, Mrs. N. L. Abbey. The secretary being absent, Rev. A. A. Harvey was elected secretary *pro tem*. Reading of the Scripture lesson by the president. Prayer by Mrs. Ashley. Reports from the different societies in the Quarterly Meeting show that a good work is being done. The following officers were elected for the coming year : President, Mrs. N. L. Abbey ; secretary, Mrs. M. E. Pratt ; treasurer, Miss Eunice Daniels. It was voted to send a delegate to the Yearly Meeting. Mrs. M. C. Taylor was appointed. Good literary exercises were given, consisting of essays, declamations, select readings, and short speaking. Collection, \$3.27, to be used for expenses of delegate to Yearly Meeting. Benediction by Rev. A. A. Harvey.

MAINE.

The Maine Free Baptist Woman's Missionary Society was organized at a meeting held in Bangor, October 2, in connection

with the State Association, by consolidating the three Y. M. W. M. Societies in the State.

A constitution was presented and adopted. Article II. represents our basis of work, and reads thus: "Its object shall be the formation of Auxiliaries in the churches, to encourage said societies to sustain regular meetings, to conduct children's bands, and aid the pastor in the monthly mission concert of prayer; thereby becoming a medium of mission intelligence that shall aid in the work of our benevolent societies.

Officers were elected as follows: President, Mrs. M. R. Wade, Dover, Me.; recording secretary, Mrs. A. B. Webber, North Berwick, Me.; corresponding secretary, Mrs. J. C. Osgood, Harrison, Me.; treasurer, Miss L. W. Preble, Bangor, Me.

The president will have a general oversight of the work in the State. Each Q. M. will have specific work.

The Q. M. presidents are vice-presidents. They are expected to carefully apportion the amount to be paid by the Auxiliaries, so that it may be systematic, and adjusted to their possibilities.

The business meetings were intensely interesting. Helpful words from representatives of different parts of the State were expressive of a deep interest in our mission work.

Mrs. V. G. Ramsey urged the need of raising at least twenty per cent. more to compensate for the loss occasioned in foreign exchange by the passage of the "Silver Bill."

Mrs. L. G. Clark, by urgent request, gave an interesting report of her work with the German children in New York, and later as a pastor's wife in our churches. Hearts were touched, and, we trust, awakened not only to see their obligation, but to their privilege to serve in this department which is so full of promise for the future church.

A mission normal course, which was the happy thought of Mrs. L. G. Clark, is in preparation, and will be an invaluable aid to teachers of children's bands.

The outlook is very hopeful ; much, however, depends on the faithfulness of the Q. M. presidents, and the ready response of the Auxiliaries.

All remittances of money should be sent to our State treasurer, Miss L. W. Preble, Bangor, Me.

MRS. A. B. WEBBER, *Rec. Sec.*

The W. M. S. of Cumberland Q. M. held a public meeting, Wednesday, October 29, in connection with the Q. M. in session at White Rock, with the following program : Singing ; Scripture reading by Miss Lizzie Aageson ; prayer by the president ; report of the secretary. Mrs. J. C. Osgood read a very able paper, showing the needs of our W. M. S. and how to meet those needs by more thorough system in our giving and every Free Baptist woman being faithful to her trust. Rev. L. S. Bean preached an enthusiastic sermon on "The Christian's Mission." Collection, \$8.18. The annual business meeting followed. Officers elected were : Mrs. N. P. Phinney, president ; Mrs. O. W. Fullam, secretary and treasurer. It was voted that money raised during the coming year be applied toward the salary of Mrs. R. M. Boothby, Harper's Ferry ; Mrs. D. F. Smith, Sinclair Orphanage ; Miss L. Coombs, Zenana and Ragged School work. Each Auxiliary was apportioned its share in the above work ; all present heartily voted to try and meet their obligations, believing that by system more can be accomplished for the Master.

MRS. O. W. FULLAM, *Q. M. Sec.*

Ellsworth Q. M. W. M. S. held a meeting in connection with the Quarterly Meeting at South Bluehill, on Saturday, September 19, the president in the chair. Singing, "Go ye into all the world" ; Scripture lesson by the president ; prayer by Rev. L. Given ; report of secretary ; reading of letter from A. C. F. missionary, Bro. Stiles, by Miss Elsie L. Smith ; "Home Missions and its Needs," by Mrs. Richardson ; essay by Mrs. Foss ; "Room for the Children," by Miss Emogene

Herrick ; "The Silver Bells in India," by Miss A. S. Burns ; remarks by Bro's Given, Harding, and others. Collection, \$4.75. Benediction by Rev. D. Smith. A. S. BURNS, *Sec.*

East Bowdoinham.—It has been some time since any report of the W. M. S. connected with Bowdoinham Ridge church has been sent you.

The annual public meeting for 1889 was held in the church on the evening of November 10. After prayer by Mr. Bradeen, then pastor of the church, the following program was listened to with great interest : "The Little Ones," by Master Jimmie Elliot ; responsive Bible exercise, prepared by Mrs. C. F. Penney ; "The Mission Stars," a dialogue ; essay on India, by Mrs. Emily White ; "The Toilers," a dialogue ; "Consecration," by Miss Estelle Whitmore ; "Aunt Huldah's Giving," by Miss Edith Whitmore ; "The Effect of the Liquor Traffic on Missions," by Mr. Bradeen. Music was interspersed at intervals. Collection, \$2.50.

The public meeting for 1890 was held October 26. The evening was lovely and the church was well filled. The audience listened attentively to the interesting exercises consisting of music, recitations, readings, dialogues by members of Society, and essays. An essay in memory of Miss Ida O. Phillips was especially interesting. Remarks by Rev. A. Libby, pastor. Amount of collection, \$2.77. CARRIE A. BLAGDEN, *Sec.*

NEW HAMPSHIRE.

The W. M. S. of the Belknap Quarterly Meeting met at the parsonage of the 2d Belmont church, Wednesday, October 22, for their regular business meeting, the president in the chair. The meeting opened with prayer by a number of the ladies. The secretary's report followed. It was most encouraging. Although at the present time we have only six Auxiliaries, we have every reason to believe there will be more at an early date. This is the first meeting we have held since our president, Mrs. Mary A. Davis, has been with us. There were

none present at that business meeting but felt that with her help and advice we had every reason to hope for great things. Wednesday evening the ladies held a public meeting in the church. The house was well filled and a good interest manifested. Prayer by Rev. Mr. Blake ; singing by all. The secretary gave a general report of the work being done. A missionary responsive exercise followed. Singing by a quartette of young people from the 1st Belmont church. Reading of poem, "The Ark of God," by Mrs. Piper ; paper by the president (which I wish you all could have heard). We were fortunate in having with us Rev. Mr. Coldren, returned missionary, and the five minutes' talk from him which followed interested the people as only a missionary can interest them. Collection, \$10.07.

Thursday morning the ladies met in one of the homes near by and organized an Auxiliary with 9 members, and more to follow. And so our Master is helping us to do a little for him. May we grow in grace, that we may be able to do more.

MRS. J. E. SANBORN, *Sec.*

ONTARIO.

The Yearly Meeting convened with the Brook church June 16, 1890. Saturday afternoon a business meeting was held by the W. M. S. The appointment of officers resulted in the re-election of Miss M. H. Clark, president ; Miss Rose Able, vice-president ; Miss Sara Gilbert, treasurer ; Mrs. M. W. Lumley, secretary. A public meeting was held in the evening, with the president in the chair. Readings, singing, recitations, and a stirring speech from Prof. Salley, of Hillsdale, made up the evening's exercises. Fourteen members joined the society. Money in the treasury June 21, 1890, \$5.99. Collection, \$12.29 ; \$17 were sent to Mr. Coldren to help endow the English High School in India. Previous to her death, Mrs. Samuel Williams began a quilt to be given for mission pur-

poses. After her death her daughters completed it, and it was sold for \$14, and the money used for missions, and the quilt was given to the husband of the departed one.

MRS. M. W. LUMLEY, *Sec.*

VERMONT.

The Corinth Q. M. met with the West Topsham church October 17, continuing over the Sabbath. As usual, Saturday evening was devoted to the public exercises of the Woman's Missionary Society. The president, Mrs. J. Wilds, made a feeling and earnest address chiefly to the children, of whom a large number were present. Then followed an interesting and impressive concert by the children and young people of the place, under the direction of Mrs. Bagley, assisted by Mrs. C. E. Davis. The selections were appropriate and well rendered. The singing by the children of the pieces, "Go ye into all the world," "From over the sea," and "The promised day is dawning," were certainly soul-inspiring to all who love this blessed cause. Of the recitations, we give some of the titles, feeling that all deserve mention: "A Penny a Day"; "Daisie's Offering"; "What a Child can Do"; "Watered Lilies"; "Ten Pennies"; dialogue, "Faith, Hope, and Charity." These, interspersed with music and other selections, made a most pleasing as well as instructive program. After this we listened to a poem by Miss Alice Sargent (author of "The Missionaries' Story"), subject, "A Civilized Heathen's Conversion." Then we had remarks from Sister Ford and Bro's Wright and Richardson.

We are praying for a fresh baptism of the missionary spirit throughout our Quarterly Meeting, knowing that the demands upon us this year will be greater than in the past, on account of new work being engaged in by our Society. Collection, \$5.86.

MRS. C. DICKEY, *Sec.*

RHODE ISLAND.

The Rhode Island District of the Woman's Missionary Society met in annual session Oct. 29, 1890, with the Olneyville Auxiliary. The revised Constitution requires that all matters of business shall be discussed in the Society rather than in Executive Committee as previously. This change brought to the morning business meeting a much larger and more general representation of the churches than has been usual. As presence speaks of interest, the attendance proved a matter of encouragement. A letter from Mrs. F. H. Peckham, New England Home Secretary, requested that we increase our appropriation \$200, making our basis \$12. Miss L. A. DeMeritte was present, and stated that the Woman's Society felt called upon to increase its appropriations, hence the call for increase of donations. Various plans as to how to raise funds were discussed. The placing of mite boxes in the hands of such women as are not regular contributors to our work, was best received, and it was voted to use such boxes as one way of aiding our finances.

Reports from Auxiliaries and Bands were presented at the afternoon session. They were generally encouraging, and indicated a willingness to go forward. Miss DeMeritte presented the matter of consolidation of the Benevolent Societies for consideration, that the women might be prepared to meet the question when it comes to vote. Her remarks were interesting, practical, and helpful. She urged that each woman have something to do. The meeting closed with the impression that there is a large opportunity for usefulness open before Rhode Island women the coming year.

Death has nothing terrible which life has not made so. Christian fidelity to the duties of the world is the best preparation to the next.—*Tyrons Edwards*.

IN MEMORIAM.

"Blessed are the dead which die in the Lord."

SISTER MARY HUMPHREYS died at Wolf Lake, Ind., October 9, in the 77th year of her age.

For years she was a faithful worker in the Woman's Missionary Society. She attended many Quarterly and Yearly Meetings, giving freely her time, money, and prayers to the work. She was a supporter of everything that would advance the cause of Christ, the church, Sunday-school, Home and Foreign Missions. Especially did she take a deep interest in the work of M. J. Coldren, giving largely to his support. She had been a constant reader of the MISSIONARY HELPER since its publication.

Beautiful flowers, so typical of the quiet sleeper, were sent by loving friends. Flowers in the pale fingers clasped above the pulseless heart, flowers at the feet that never more would speed on missions of love. Her last words were: "It's all right. It's all right."

The W. M. S. of the Cumberland Q. M. mourn the loss of one of their members. SISTER CROCKETT, wife of Rev. C. T. D. Crockett of Steep Falls, has been suddenly called from her earthly home to the home of the ransomed. Truly, a good woman has gone to be with her Maker. In her death we lose a faithful and earnest worker in the missionary cause. May we imitate her zeal in every good work, that it may be said of us, "She hath done what she could." We tender to the bereaved family our heartfelt sympathy, and commend them to Him who is our refuge in time of sorrow, and "who doeth all things well."

With mingled feelings of sorrow and joy, we are reminded of the loss our W. M. S. has sustained in the death of our beloved treasurer. MRS. MATTIE (WEBBER) MURRAY of Zorra died March 9, 1890, aged 24 years and 1 month. We feel

sorrow on account of our loss, joy by reason of our sister's gain. We record our due appreciation of her worth as a worker in the Master's vineyard, also her many virtues, her deep piety, and the true Christian spirit she always manifested.

We extend our sincere sympathy to the bereaved husband and parents, and would commend them to the care of Him who has promised grace according to our day.

In the death of our sister, EUNICE WILMOT, the W. M. S. of the Ontario Association have lost an active and encouraging worker; also the Auxiliary Society of East Zorra a helpful member. We recognize in our late sister an enthusiastic, consistent worker in the vineyard of the Lord, one who counted no sacrifice too great for the advancement of his cause. While we regret the sad blow and mourn our loss, we rejoice that the memory of her life is a precious boon that cannot be removed. As we see our sisters one by one gathering home, may we arouse to greater zeal, that their work may not lie dormant.

SURPRISED.

The Mohammedan's scorn of women is the logical outcome of his religion, which refuses to recognize their claim as human beings deserving of respect. As they are of use to man, they are worth food and shelter, but they are not in the least entitled to standing ground at his side. The Countess Cowper, in "A Month in Palestine," gives an instance, far more telling than any sermon, of this dreadful state of things:

I was told by a Christian in Cairo that he was once walking with a well-to-do Mohammedan, with whom he was intimate, and who had often discussed with him the differing position of women in their respective sects. As they passed an old, veiled figure in the street, who shrank on one side out of the way, the follower of the Prophet delivered a passing but well-directed kick at her.

"There," said the Christian, "is what I complain of; you kick a woman as we would not a dog."

"That," said his companion, with a look of genuine astonishment, "why, that is only my mother."—*Youth's Companion*.

Our Young People.

“ONE holy aim, one army strong,
One steadfast, high intent;
One working band, one harvest song,
One King, Omnipotent.”

WE want our young women to be deeply interested in the relation between medical missions and the spread of the Gospel among the heathen. Dr. Nellie Phillips, a young lady whom some of you may have met, has been for several years doing service in our mission field in treating diseases of women and children. Now Dr. Mary Bachelier, whom so many of us have learned to know and love, has reached the field, to add her consecrated service in the same line.

If you had any conception of the unnecessary suffering undergone in India by girls in their teens for want of proper medical treatment, you would want very much to help carry on this work. An exchange contains an account of the death of a young mother in India. A lady physician writes: “I wonder if you ladies in your refined homes can imagine the death scene in India. No sooner did they learn that death was near, than the neighbors began to swarm in until the miserable hut had twenty or thirty in it, all vying with each other in groaning, shrieking, smiting the chest, and screaming. In vain I showed them that the noise was torture to her poor brain, and that her head began to roll from side to side again. I could not keep them from even throwing themselves, full weight, on her poor chest, laboring harder and harder to give her breath; and when I wanted to give her a few drops of medicine, but failed because her jaws were already set, I turned cold and faint to see her own mother strike her to compel her

to swallow. I saw that I could do no good ; and as the strain was too severe to be borne unnecessarily, I left her two hours before she died ; but the scene haunted me for months."

The advantage of having skilled lady physicians is shown by the following incident, reported in the *Medical Missionary Record*: "Mrs. Sorabji was sent for by some Hindu friends to see a young woman who was dangerously ill. She found a very fine, handsome girl, covered with jewels, lying upon a cot, but on examination she discovered that the state of the patient was such as to demand far greater knowledge and skill than she possessed. She therefore urged the parents to send at once for an eminent physician. They did so, and the doctor came, but on asking to see the patient, this was refused. "You must cure her without seeing her." This, he said, was impossible. Then they suggested that they could tie a string around the girl's wrist, and convey it under a curtain to the doctor's hand, and in that way he might feel her pulse. They were much surprised when he declined to be a party to this proceeding, and offered him a very large fee if he would only prescribe. This he was unable to do, and, after trying in vain to obtain permission to see the patient, he drove off, and the girl died.

PERSEVERANCE SURE TO WIN.

WE are sure that the following account of how one of the members of the Y. P. M. S. of Pittsfield, N. H., earned her money for missions will be of deep interest to our young friends: "Sold from my garden, string beans, beets, cucumbers, and tomatoes to Uncle A. for 20 cents ; feeding hens and chickens two weeks, 10 cents ; made and sold three holders for 15 cents ; made and sold two holders for 10 cents ; bought cloth of Aunt M. for 1 cent to make holder, and sold her the same for 6 cents. Mrs. F. gave me cloth to make three more, which I sold Aunt M. for 15 cents. Total, 75 cents.

"ORA M. TOWER."



"GOD'S LITTLE BOOK."

BY NELLIE M. PHILLIPS.

REALLY, it is scarcely a book at all, only a tiny booklet—the youngest child, one might call it, of the handsome leather-bound volume lying on the center table in many homes which the HELPER visits. The volume from which father reads every morning at family prayers, the one which has made all the difference between Christian America and pagan India. The real name of this booklet is "The Scripture Catechism." The children, however, have taken to calling it "God's Little Book," and I like this much better. It is not honored with a leather binding, or a place on the center table, but is usually tied in a rag and tucked in the thatch, where smoke soon makes it look like some ancient manuscript.

"What does God's Little Book say?" This is what we missionaries are trying to teach the children in India; and they often find it quite different from anything they have learned from Hindu parents or priests.

"Kusom," I say to the little Brahmin girl beside me, "suppose you should let your sweeper's daughter eat rice with you, would it be a sin?" She casts a contemptuous glance at the child she plays with every day, and says, "Yes," most decidedly. "Very well, tell me now, what *is* sin?" She answers in the words of the Catechism, "Sin is disobedience to God's commands." "You have learned the Ten Commandments; now suppose you say them from the first till you find the one which is disobeyed when a Brahmin eats with a sweeper."

She begins thoughtfully with the first "Thou shalt not," and follows each commandment with "No, it isn't that." She says them more slowly as she approaches the tenth, and finishing it glances at me with a look of surprise at a new discovery. "Why, Missi Baba, it's not there at all."

"That's true, Kusom, and it's not among any of God's commands which he has written anywhere. Now let me ask you another question. Suppose one of your neighbors ties his cattle in the stable at night, and when he goes to let them out in the morning finds one of them dead. Has he sinned?"

(One of the greatest sins a Hindu can commit is to have a cow or bullock die with a rope around his neck. He is at once out-casted, and can atone for his sin only by feasting the Brahmins. If he is rich, he makes the feast himself. If poor, with a wisp of straw in his mouth, and the cow's rope tied on his arm, he wanders from house to house, speechless, begging by these signs only. When the gifts of the compassionate are sufficient, the unfortunate man feasts the Brahmin, is absolved from his sin, and re-enters caste.)

"You see"—I explain to Kusom—"he tied it to prevent its wandering to the jungles where the wild animals might kill it. He meant to save it, and 'twas not his fault at all that a poisonous snake crept in at night and bit it. Should a man be punished for *that*?"

"But it is a sin," insists the well-taught child. "Then find it among the commandments." Another search and another failure. "But suppose he *intended* to kill his cow, which commandment did he break?" Again she fails. "But let us grant he *did* sin. Suppose *you* should kill a cow, and must atone for the sin. Can you atone for your own sins?" She recognizes the words of God's Little Book, and answers: "To atone for sin, a sinless sacrifice is necessary. I am sinful from birth; therefore I cannot make atonement for myself."

"Then some other man (a Brahmin) may atone for you?"

"No ; all are sinful. A sinless offering cannot be made by a sinful being."

"Then can no man save himself?" "No ; only God can save him."

"Has God made any provision to save you from your sin?"

"Yes, God in great mercy has sent his only son, Jesus Christ. Through him alone I can be saved."

Kusom does not take in the full meaning of this last beautiful thought. Indeed, who of us can ever know the depths of God's mercy? But upon her and hundreds of other little girls and boys of India the light of God's blessed truth is beginning to dawn. And after the dawn is the day.

Balasore, India.

PUBLISHER'S DEPARTMENT.

AN extended canvass for new subscribers for the MISSIONARY HELPER is now in progress. Assignments have been made to each Yearly Meeting of the number of HELPERS that could reasonably be expected to be taken in each. This number is to be sub-divided among the Quarterly Meetings, and then among the churches. It is hoped that there will be a hearty response to secure the number assigned.

We hope that the suggestions of the Publisher's Report printed in the December HELPER will be adopted and acted upon ; if so, a large number of new subscribers will surely result.

EDITORIAL NOTES.

THERE is enough to do in this world without doing unnecessary things. Dear friend, *don't* write on both sides of the paper when preparing matter to be printed. Imagine the dismay of an editor to whom *time is the most precious thing* in this world, as she is preparing a quantity of matter for publication, when she finds much of it must either be copied, or else sent to the printer in such shape as to create a very un-Christian feeling on his part. . . . Paper is cheap. Don't

send us anything more with both sides of the paper used. . . . Words from Home Workers occupy more space than usual on account of none appearing in the last number. They are of unusual interest. It would make a good supplementary exercise for an Auxiliary meeting, for the president to call on different members to report the interesting features of the reports from different States. . . . Will each Yearly Meeting secretary please send to Mrs. E. S. Burlingame, Pawtuxet, R. I., the time of meeting of her Y. M., stating how thoroughly her Y. M. is organized and carefully giving her own address? We hope to receive these in January. . . . We gladly call attention to the following from the United Society of Christian Endeavor, and hope all our Endeavor Societies will respond with a hearty thank offering for our denominational mission work. "The International Christian Endeavor Day to be observed February 2, the day which will mark the tenth anniversary of the first Society, will be celebrated chiefly by making a thank offering to some missionary cause. Each Society will give to its own denominational missionary boards, and in that way alone, and it is hoped and believed that this Christian Endeavor Day will result not only in a large increase of interest in missionary themes, but also in substantial gifts for all the Boards." . . . The first of a series of Normal Lessons relating to our own mission fields, prepared by Mrs. V. G. Ramsey, will appear in the February HELPER, and successively from month to month till completed. It is safe to say that they will be found just the thing for use in our Mission Bands. The matter will also be published in leaflet form. . . . The news of the death of Rev. J. M. Sherwood, one of the editors of *The Missionary Review of the World*, is received with sadness, as the cause of missions loses one of its most able and devoted advocates. A full account of his life and labors will appear in the January issue of the *Review*.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for November, 1890.

MAINE.

Auburn, Sarah F. Chipman, Court St. ch.....	\$0 70
Casco, Union Aux. for general work.....	6 00
East Otisfield, Children's Band for orphan	15 00
East Otisfield, Aux. for Bible woman with Mrs. Smith.....	8 50
East Livermore, Aux. for F. M. Greene, Aux. for Miss Coombs's salary	6 09
Hallowell, Aux. for teacher with Miss Coombs.....	7 50
Litchfield Plains, Aux. for Tip- peri at Balasore.....	20 00
North Lebanon, Aux.....	12 00
Sumner, Mrs. H. P. Bisbee, \$5; Mrs. H. A. Hollis, \$2 for Or- phanage	4 00
	7 00

NEW HAMPSHIRE.

Belknap, Q. M. col. for Miss Butts and Mrs. Lightner.....	3 08
Center Sandwich, Aux. for Miss Butts and Mrs. Lightner.....	3 08
Center Sandwich, Aux. for do....	9 00
Gilford Village, Aux. for do....	6 00
New Hampton, Aux. Miss Butts \$9 12; Mrs. Lightner \$4 13....	13 25
Walnut Grove, Aux. for Miss Butts and Mrs. Lightner.....	6 50

VERMONT.

Lincoln, ch. for Mrs. Smith's sal.	1 00
Huntington, Q. M. col. do.....	9 00
Sheffield, church do.....	3 65
Waterbury Center, ch. do.....	1 00

MASSACHUSETTS.

Abington, Mrs. Hannah K. Pierce for India, and L. M. of Miss Ella Butts, Midnapore, Tapleville, Miss B. C. Whit- cher for Betsey with Miss Coombs.....	30 00
A Friend for work at Harper's Ferry.....	5 00
	32 78

NEW YORK.

West Oneonta, Aux. for Phul- moni with Miss Coombs	14 00
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OHIO.

Waynesville, Mrs. J. Ridge.....	4 50
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INDIANA.

Indiana Asso., Woman's Society for F. M.....	\$5 42
Lagrange, Q. M. Aux. for F. M.	6 00
Wolf Lake, Aux. for F. M.....	1 50

ILLINOIS.

Denmark, Aux. for F. M.....	12
Gordon, Aux. for F. M.....	3 25
Sato, Aux., for F. M.....	1 00

MICHIGAN.

Claybank, Aux. for F. M.....	1 15
Claybank, F. B. S. S. for India school at Midnapore.....	2 50
Elsie, Aux. for F. M.....	5 24
Grand Rapids, Aux.....	12 00
Porter, Aux. for Miss Mary Bachelor's salary.....	10 00

IOWA.

Fairbank, Aux. for Mrs. Miner's salary.....	10 00
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WISCONSIN.

Winneconne, Mrs. Gross for F. M. and West Appro., \$5 each.	10 00
Winneconne, Mission Band for West Appropriation....	10 00

MINNESOTA.

Castle Rock, Aux. for school with Miss Coombs.....	15 00
Minneapolis, Aux. First F. B. ch. for F. M.....	12 50
Wingebago City, A Friend of Missions for teacher in India..	10 00

KANSAS.

Miller, Aux. for work in Kansas	2 00
Summit, Aux. for do.....	8 00

NEBRASKA.

Y. M. Aux. for West Appro. . .	3 15
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PROVINCE OF QUEBEC.

Compton, ch. for Mrs. Smith's salary	2 00
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Total.....\$356 38

LAURA A. DEMERITTE, *Treas.**Dover, N. H.*

